

THE BAPTIST.

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Solomon's Wise Choice.

Sometime in December, I think it was, we had a Sunday-school lesson on this subject, and various Sunday-school helps and other religious periodicals were discussing the wisdom of Solomon. To my mind some of the discussion seemed wise and some seemed otherwise.

Almost as far back as I can remember, I heard people ask children, "Who was the wisest man?" and teach them to reply, "Solomon." But I do not believe they were teaching the children the exact truth, and I suspect that many a thoughtful child has felt a touch of the skepticism, expressed by Mark Twain's negro: "De Bible says he had about a million wives, too; and I can't see whut fur a wise man want to be livin' in the mids' of sich a blim blamin' as all dat."

As I study the life of Solomon, and view his character in the light of all his acts, I admit that with Mark Twain's negro, his wisdom at some very important points falls into questionable repute. But, at last, is the Bible responsible for the unqualified assertion that Solomon was the wisest man? I believe not. At two points, however, the wisdom of Solomon was marvelous: First,—His wise practical sayings; Second,—His statesmanship or wisdom in directing national affairs and bringing about national prosperity. In these two particulars, I am sure history has not produced his equal.

But finally, what I started out to say was this: The thing that Solomon really asked was the ability to do his work well; the wisdom that would enable him to really fill the place that God had given him. This was Solomon's wise choice, and with this the Lord was pleased. And this is the wise choice that many young people—and older people, too for that matter—are failing to make in this whirling age.

I knew a young woman that secured a place to work her way in school by doing dining room service. She told a confidential friend that when she secured the place, she went away and earnestly prayed, "O Lord help me to be the best dining room girl in this institution;" and she soon won the reputation of being just that. She had made Solomon's wise choice; and who shall say that the Lord was not as much pleased with the prayer of this devout Christian girl as he was with the prayer of Solomon? And at last does not God say to every one of us, "Ask what I shall give thee?" And is he not most pleased when we answer, "Lord give me wisdom to fill my place well, and to do my work in such a way as to honor thee and bless humanity?"

I doubt if any preacher ought to pray "Lord, give me a better pastorate;" but I am sure that many ought to pray "Lord, help me to fill better the place I have,"—and then go earnestly to work to help the Lord answer the prayer. In fact, lots of people are spending their energies worrying about a better "job" when they need all those energies on the "job" they have. I doubt if any of us have any right to trouble either ourselves or the Lord about a better position. Every one has "Acres of Diamonds" at his feet. We all have work a plenty to do, and work worthy of the best energy there is in us. And if we ought to have anything bigger, or better, the only road to it is to do well what we have. The dining room girl of whom I spoke awhile ago is now a young lady teacher, holding a position of honor, usefulness and emolument and exerting an influence that is simply inspiring to contemplate; but the spirit shown in her prayer the day she took up her work is what brought her the higher position. Let us talk less to our young people about going out to grasp the wealth and honor of the world, and more about going out to do efficiently and faithfully the work that falls to them.

B. G. LOWREY.

Blue Mountain, Miss., March 14, '94.

The Man With an Ax.

The other fellow of whom we have so often read had a hoe—the man with a hoe; our man has an ax, and an ax is a good thing to have. It is useful in chopping, hewing, cleaving and felling. Our forefathers would have made poor progress in clearing the forests for our fields if they had had no axes.

But our man with an ax is chopping nothing—clearing no forests, splitting no wood. He just has an ax to grind. He has made the gloomy discovery that his ax is dull. The man with an ax to grind never thinks of buying a stone, but only of using one that belongs to some one else. He is very economical. He declares it would border upon sinful extravagance to go and buy a stone in order to sharpen just one ax. The spirit of economy always strikes the man with an ax to grind. The ruling conviction is the ax must be ground; the prevailing plan is some one else must furnish the stone.

Let us note some of the plans our man adopts.

In politics, our man becomes the ardent advocate of a certain candidate—say of Mr. Jones. We must elect Mr. Jones, he says, and proceeds to give reason after reason. Is all that he says true? Not necessarily; but then he has an ax to grind.

He hopes for something out of Jones, and so applauds him before the people. It is all sham and lying; but then a man with an ax to grind cannot afford to stand back because of a little thing like a lie.

Here is a man at our office door. He raps vehemently. We—as the newspaper men say—are an editor. There is but one of us, but still it is we, all the same. It is the we editorial and impersonal. "We" can say lots of things which would sound odd if "I" said them. Well, this man raps at our door and is admitted. "I merely call," he says, "to give you my hand. Your last editorial was splendid. I am greatly charmed, too, with your weekly notes and your items about the brethren. They are so timely, they captivate me. You have surely come into the kingdom for such a time as this." Meanwhile, "we" are suffused. We clap ourself on our thigh and exclaim, "There's one wise man in this dear State." By and by, there is another rap at our door. A second visitor comes in, and tells about the former visitor—about his need of a pastorate—about why he had to leave his old work. That night, in a vision, the whole thing is made plain—a man draws nigh in the darkness with an ax to grind.

Churches have axes to grind. I'll cite a case. Once upon a time, there was a pastor into whose hands money was put that he might go away to the seashore or to the mountains—he was just to go away—the whither was not nominated in the bond. After some weeks he returned in a jubilant frame of mind. Next year, more money was given to him, and he was told to go. He went, but could hardly go for wanting to stop and tell his friends about the great kindness of his church. One day—and now the story saddens a little—a deacon of the said church was on a train, conversing with a friend. The friend said, "I see your pastor is away." Yes, we sent him away, hoping some other church would fall in love with him. He is a misfit over our way, and we want to get rid of him." And so it was—a church with an ax to grind.

O, I reckon the man with a hoe is a rare commodity along side of the man with an ax. Fact is, it has come to pass that I have acquired a bad way of watching people to see if I can't detect the handle protruding from the pocket, even if the ax proper is hidden from sight.—C. C. Brown in Ex. Sumter, S. C.

Are there not one hundred churches, whose names we can insert next week, as having given \$100.00 or more, to each, or either, Home and Foreign Missions. Send on the names.

Our Peril and Opportunity.

No people has been blessed as have we of the United States during the last hundred years. Our prosperity in every direction has been phenomenal. But prosperity incites peril. Romanism, Mormonism, and immigration are the three great sources of our peril as American Christians. It is both the boast and the danger of Romanism, that it never changes. It is the same today that it was when popes put their feet on the necks of kings and civil rulers. Every cardinal that took part in the election of Pope Pius X. swore that he would uphold, and defend, the temporal power of the pope even to the shedding of his blood, if need be. This necessarily implies the union of church and State which is destructive of the doctrine of soul liberty, which we so much prize. This system robs men of their own right to think and act for themselves. Good Catholics put their consciences under the control of their priests, and their priests are under the control of the pope. So this Italian monarch who firmly believes in the union of church and State can easily control the united membership of the world in his interest.

It is said that there are nearly five million votes among the Catholics of the United States that can be cast in a solid block for any man or measure the pope approves. This, where the scale is nearly equal, constitutes a balance of power. Time serving politicians are not slow to see and to utilize this power. This is a great peril. The very foundations of our government are tottering under its weight.

Mormonism, while younger, and confined to a narrower field, is equally a deadly foe to American Christianity. They strike hands with Catholics on the union of church and State. Their doctrine of polygamy destroys the purity of the family, the sanctity of the home and turns the reins of human passion loose to defy the laws of God, and our government. P. T. Barnum said, "The American people love to be humbugged," and for this reason Mormonism is greatly to be feared.

But the most alarming peril we have today is the enormous inflow of foreign immigration. They come, not only by the thousands and hundreds of thousands, but by the millions every year. Many of them are of the low and vile class of Europeans and Asiatics. Those of them that make any pretensions to religion at all are Roman Catholics. They have never known what religious liberty means and cannot appreciate it, and so fall an easy prey to designing politicians. Our great army of saloon keepers are nearly all foreigners and very many of them are Catholics. We cannot long maintain our standing as a great Christian nation with these elements pouring in upon us like a flood.

But our peril brings our opportunity. Whatever some may say about the Home Mission Board having no field. There was never such an inviting field for it before. The pure Gospel of Jesus Christ is just the thing to overcome Romanism, for "it is the power of God unto salvation to every one that believes." The same is true

with respect to Mormonism. Instead of being swept away by the flood of foreign immigration, we may meet them with an open Bible, and under the divine blessing teach them the way of the Lord, and as they become converted to pure Christianity and American ideas they in turn become good missionaries to their own people. So our greatest peril furnishes us our best opportunity.

J. B. SEARCY.

The Go and the Do.

Christianity is a service—not a sentiment. It is a life—not a doctrine. It is aggressive—not defensive. The church is its instrumentality for the conversion of the world—an organization of believers, who are enjoined to: "Go, teach all nations; baptizing them into the name of the Father, the Son and the Holy Ghost; teaching them to observe all things" commanded, etc.

The very wording of the commission shows aggressiveness—work, service, activity. Other injunctions are equally plain: "Let your light so shine before men, that they, seeing your good works, may glorify your Father in heaven," is one, and: "Be ye doers of the word, and not hearers only," is another. An educated sentiment is good, as far as it goes, and a doctrine is better; but neither will save a soul of itself.

Example is better than precepts—its influence is stronger and more lasting. Hence, it is the life that preaches, more than the words spoken. This is the basis of what we call missions—fully illustrating the "Redeemer's last command." It is the missionary that goes to all nations; that goes to the destitute of his own land, and to the homes of the people. The evangelist has to build on another man's foundation.

A church that does nothing is dead, spiritually, and is in a fair way of having its "candlestick removed." Simply going to public religious services to hear an interesting, eloquent or grand sermon, once or twice on the Lord's Day, is not enough. Even if it be every Sunday, with a weekly prayer meeting added, it is nothing; for it is not the hearers, but the "doers" that God wants in His kingdom.

Joining the church for salvation is a terrible mistake; for the church is not an ark, nor is it a hospital. A profession of religion is not necessarily religion; for it must be a confession of a thing that exists. Be it borne in mind that: "With the heart man believeth unto righteousness; with the mouth confession is made unto salvation." Good works are the result of salvation.

No ceremony can save a soul; not even baptism—much less can the Lord's Supper. The first ordinance typifies a washing away of sins and the burial and resurrection of our Savior; and the second is a memorial service of His death. Baptism does not save; it is an act of obedience; the Supper is not a mark of brotherly love—the only communion being with Christ.

None of these fulfill the Lord's commands

to "go" and to "do," so plainly taught in the New Testament. Temple worship is of the old dispensation; the office of priest is likewise. Many ceremonies and observances are borrowed from heathenism. Indeed, nearly all theisms of Christianity are from the Old Testament—there can be no unity till we come back to the New.

Most Bible readers go to the book with their formed opinions; not as students for honest convictions. There are Christians who only consult commentaries and their own denominational literature, and therefore, take "for doctrine the commandments of men." The only true chart is the Bible—"all Scripture is profitable;" but the Word of God only is gospel authority and truth.

Every Christian has his gift, and is responsible to God for its exercise. It was the servant that "hid his talent" that was "cast into outer darkness." We are not only to "occupy," but to hold and cultivate fields, as we have "opportunity." Furthermore, we must watch; for "while men slept the enemy came and sowed tares," in olden times—so heresies are sown in these latter days.

L. A. DUNCAN.

Herod's Sense of Honor.

The S. S. lesson of March 13th brought before our minds afresh the tragedy of John's death by command of Herod. With all his low cunning and vile conduct, Herod stood in awe of John. The moral greatness of the man cowed the ruler into dire apprehension. Herod never would have done this awful crime, if he had not been entrapped. But his birthday came and a feast to his nobles. Wine flowed freely, his vanity was aflame, the princess was ready to render a semine dance, he was wild with excitement, impetuously he made a vow. He would grant Salome any request. It came with deadly intent the head of John the Baptist. He was in trouble, but bound by his oath, and Herodias satiated her vengeance. What was the moral quality of his action? Did he do right to keep his vow? He did not think of such a demand, yet he had promised, and because he had promised, he gave the order of execution. It was a false idea of honor and uprightness. His vow was rash and wicked, but when he saw his folly in making it, every principle of honor and uprightness demanded that he repudiate it at once. The rash vow was bad, but beheading John a righteous man was a tenfold greater crime, for it was deliberately done. The very name of Herod Antipas fills our minds with monstrous pictures of moral depravity. Yet this one deed, in which he kept his oath, did more to make this impression than all his life besides.

The same sentiment that influenced Herod still lives and is doing deadly harm. In almost all of our States we have prohibition laws by local option. The blind-tiger is found, perhaps, in every such county. This depraved animal lives by concealment, yet receives its life blood by the patronage of the people. How is such

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a paradoxical life possible? By the same principle that led Herod to kill John. In their fond revelries the boys and men promise not to tell on the outlaw who supplies the drug to them with which to destroy their honor, self-respect, bodies and souls. They are carried before our courts, put under oath to tell the truth, the whole truth and nothing but the truth. This court is a function of the government under which we live and enjoy all our civil rights, the powers that be are ordained of God. The witness is bound by God and man to tell the truth. Yet grand jurors tell us that it is impossible to get the truth from those they have every reason to believe familiar with the tiger.

They are honor bound to keep the secret. The tiger is an outlaw, he starts out to defy the law that protects him, and never takes in a customer till he thinks he can depend on such a one to lie, yes, swear, a lie and help him to conceal his iniquitous traffic. He knows his business is to win young and hopeful boys, destroy the happiness of homes. His hope is to rise on ruined lives and broken hearts. Yet, forsooth his customer is honor bound to swear a lie in the name of the Holy God to conceal this hideous monster from justice. Does the crime of Herod surpass it? What can save our boys from such depths of shame and ruin? Is the honor of the Old South dead, when men held loyalty to truth and righteousness more sacred than even life without them? Let us start a campaign for truth and honor. Let us put character above gain, teach our children to be truthful, proclaim the judgment of God on the liar, set before this generation higher ideals, exalt the majesty of civil law and so continue till we have a generation of people whose sincere patriotism and sacred regard for truth becomes our safeguard against anarchy and ruin. The blind tiger must go as the virtue of our young manhood must decline, both cannot flourish. Let us enforce the laws, bat Christian teaching, Christian education, the gospel of Jesus Christ, are our hope.

Yours,

SMILEY.

As Little Children.

BY ROSIER S. GAVIN.

After the heated discussion as to who should be greatest in the kingdom of heaven, the anxious Apostles came to Jesus, saying: "Who is greatest in the kingdom of heaven?" He took a little child, and set it before them, and began to teach them the only orthodox theology beneath the skies, and yet the hardest for self-important human nature to grasp. Listen to the Teacher:

"Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven." In another place He announced the same great truth, saying: "Suffer little children to come unto me, for, to such (Rev. Ver.) belongs the kingdom of heaven." What does He teach? Dr. Broadus indicates that as little children are of tender affections and confiding trust, etc., that they are pat-

terns of what men must become in heart before they can enter the kingdom of heaven. Somehow I can't see it just that way. As a matter of fact, the child used as an object lesson was old enough to walk, and I have seen many children ranging about that age, that were as stubborn as little mules, selfishly mistrustful, easily provoked, and by nature mean. In fact, from this point of view, it must depend very largely on what a child's pedigree is for the last four or five generations, as to the manner of pattern he will make for an adult desiring to enter the kingdom of heaven, to go by.

I am almost ashamed to put my interpretation against the great scholars, but it suits my heart better than their interpretation does, and this is my apology for giving it.

As I have intimated above, all little children are not alike in many respects. In fact, I know of but one respect in which they are all just alike. They are all kin to Adam, and, by virtue of that kinship, are sinners.

None of us question Paul's orthodoxy when he says: "Through Adam sin entered into the world, and death through sin, and so death passed unto all men, because all sinned." The only reason why little children die, is because they, by nature, are sinners. But even if they are sinners, if they die before they have become old enough to accept Christ's death as their personal salvation, they go to heaven. Why? How is it that they are sinners and yet go to heaven? They go to heaven because Christ died for sinners. Their right to heaven is not their purchase. It is a gift—by grace the little children enter the kingdom of heaven. No man's right to heaven is his purchase. It is all of grace—and grace is unmerited favor. To my mind there is no doubt the Apostles were trying to settle their rank in the kingdom, by the standard of meritorious works.

That is still the tug of war. It takes crushing humility to see that works, how excellent soever they may be, can never guarantee to man the right to enter the kingdom of heaven. Indeed, instead of being an advantage to faith, they are a serious, and often fatal, disadvantage.

The little child was a synonym of intrinsic worthlessness from the standpoint of merit. Its right to a place in the kingdom of heaven, must of necessity be a gift. And such it was, and such it is for all of us. How hard it is to make sinners see that point. The kingdom of heaven is entered by all, just as little children enter it—not by the door of merit, but by that of wonderful grace.

Little children die, for Adam sinned; but they live, for Jesus died. Blessed assurance, that! But take a great sinner, strong in brawn, or rich in money, but steeped in sin. How is it with him? For him the gate of mercy is open, and to him the kingdom of heaven is offered, if only he will accept it as a little child—not as merit, but as a gracious gift. And demons may condemn, and hiss and fume and de-

ny, but he is saved! Oh! how that interpretation soothes my soul, and gives me rest in Him. "A sinner saved by grace," must be our song in the sweet by and by. "Nothing in my hand I bring, Simply to thy cross I cling."

Meridian, Miss.

Hazlehurst.

The Mt. Zion Church deserves some modest mention. This church is composed of less than 170 members, all poor in this world's goods, and until five years ago had not given more than \$20 to missions in any one year. Since that time they have steadily increased their liberality to this cause, and last year Deacon Douglass took advantage of the pastor's absence and asked the church to give \$100, which they did cheerfully. Last Lord's Day the pastor asked the Church to give \$00 for missions again this year, and in less than 15 minutes about \$175 were provided for, with some of our members not heard from. The brethren have determined upon \$200 as the amount of their donation to missions this year. This is more than they pay their pastor for his services. The pastor believes that a church sees things right, and is possessed of the right spirit when they are willing to give more to have the gospel preached to destitute places of earth, than they pay to have it preached to themselves.

Yours truly,

JOHN P. HEMBY.

San Antonio, Texas.

Our meeting with the Liberty Avenue Baptist Church closed after two weeks. The Lord graciously blessed us, as more than one hundred and twenty professed faith in Christ. A large number of these united with Liberty Avenue Baptist Church, while others gave their names to unite with other Baptist churches, some few to join other denominations.

Houston is a magic city and is growing rapidly. Quite a number of Mississippi folks are in this city. Dr. J. B. Gambrell, of Dallas, was in Houston the first Sunday of the meeting. We are at home with the good wife, for she is sick, and as the thing generally goes the servant quit. Therefore the preacher has been cook, sick nurse, and housekeeper. Well, as we attended old "Mississippi College" we learned all of these arts. The only difference is that we have more to cook now than we had then. Yet we remember those good old days with much pleasure. May the Baptists of Mississippi pray that the Lord may give us a great work this year. We have already seen several hundred profess faith in Christ this year.

It was summer time in San Antonio yesterday. It is winter time today and we have a good fire in the room. We rejoice to hear of the good meeting Dr. Venable had, with our old associate, J. A. Brown leading the singing. We always rejoice at the good blessing coming to Mississippi.

SID WILLIAMS.

Home Missions for Thirty Days.

If every Baptist in the Southern States would give a part of each day for thirty days to the study of Home Missions, the information thus gained would startle our people with an overwhelming sense of the importance of Home Missions. Such a study would open up the needs of the vast country west of the Mississippi, it would lay bare the crying need of 9,000,000 of Negroes in our midst, it would give some conception of the frightful destitution in our Southern cities that are growing with such rapidity, it would reveal a direful lack of cohesiveness among our people and stress the demand for a common bond of union as represented by the Home Board work, it would burden our hearts with the spiritual redemption of beautiful Cuba.

ANOTHER VIEW.

This study of Home Missions would reveal the gracious dealings of God with the work and workers. In the Western Territories it would find the Baptist increase about fifty per cent., a year, their benevolent contributions over one hundred per cent! The sight of mission stations grown in a few years to vigorous, self-supporting churches, would greet the enquirer. Everywhere along the vast field from Maryland to Mexico the tokens of God's favor upon the workers would be manifest and in the midst of it all the self-denying, patient, laborious toilers would be heard sending up daily prayers for more laborers to gather the whitening harvest.

A NEW IMPULSE TO LARGE GIVING.

Large giving would surely follow such study of our Home Mission work. The blessings of God upon the faithful workers, the far-reaching consequences of their present labors upon future generations, the absolute necessity for immediately seizing the glorious opportunities would call forth the largest gifts ever made to Home Missions.

THE TIME IS SHORT.

Only a month! But a month given to this work by all our people will mean much.

The States stand as follows in their contributions to Home Missions from May 1, 1903, to April 1, 1904:

Alabama	\$3,734.00
Arkansas	451.50
Distriet of Columbia	279.75
Florida	1,257.43
Georgia	7,919.88
Indian Territory	156.60
Kentucky	6,477.79
Louisiana	1,401.40
Maryland	2,622.05
Mississippi	3,121.89
Missouri	5,546.97
North Carolina	3,195.96
Oklahoma	162.74
South Carolina	4,187.87
Tennessee	3,530.22
Texas	1,443.58
Virginia	7,047.91
Miscellaneous	20.50

Brethren beloved, pastors and laymen and good sisters, will you not see to it that your part of the giving is done? May God help us all to do our duty.

Most cordially and fraternally,

B. D. GRAY, Cor. Sec.

The Negro Commission.

At the last meeting of the General Association of the Baptists of Virginia a resolution was adopted, calling upon the next Southern Baptist Convention at Nashville to "appoint a committee of the wisest and most conservative men among us to study the whole situation with a view to suggesting practical ways by which we as a denomination may more effectively aid the moral and religious welfare of the negroes in the South, and that the said committee report at the following Annual Meeting of the Convention."

It seems to me that our Home Mission Board should take the initiative in this movement. There are eight million negroes in the territory of the Southern Baptist Convention, and a large majority of them are Baptists.

President Roosevelt and Booker Washington may hold many conferences far into the midnight hours about preventing lynchings, and the President may command the army and navy of the United States to suppress it, but lynchings will cease only when the power of God shall have subdued the hearts and thus change the moral nature of the negroes.

Let us away with radical opinions which bring forth violent passions and indignations, and let us sincerely and honestly consider our obligations to our God, to our families and our posterity to do all in our power to reform the negroes.

Three things we can do now: Increase our contributions to Home Missions; pray for the negroes among us; pray for a general awakening of the public conscience in behalf of the negroes.

M. R. COOPER.

East Radford, Va.

In Mid Ocean.

The delegates to the Jerusalem Convention from the Southern States, 112 in number, of which Mississippi has 14, met in the dining room of the "Grosser Kur-furst" in mid ocean, on March 11th, for the purpose of organization. Judge J. W. Martin, of Little Rock, Ark., was elected president; Prof. W. H. Thomas, of West Virginia, vice president; Miss Caroline White, of Memphis, Tenn., secretary; Mr. A. C. Horte, of Mobile, Ala., chairman of press committee; E. A. Fox, of Louisville, Ky., chairman of devotional committee; L. P. Leavell, of Mississippi, chairman of social committee. The purpose of the organization is to know each other; help each other get the most out of the Pilgrimage; plan to transmit the most to the people at home.

On Sunday, March 13,—1692 miles from New York.—Dr. Jno. Petts of Toronto, Canada, chairman of the International Lesson Committee, preached from Psalms 107:30. Theme: "The Storms of Life and How to Weather Them." The Sunday-school was held in the afternoon; every available meeting place on the steamer was used; attendance reported by classes, 522; collection \$100.00. Marion Lawrence, of Toledo, Ohio, acted as superintendent,

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conducting the School as he does his own great one in Toledo. A Home Department will be organized for those who were unable to get into a class. There are 811 delegates aboard; 53 per cent. are ministers.

Among the delegates is M. A. Hudson, of Syracuse, N. Y., originator of the Young Men's Baraca Bible Class Idea. On Thursday the 3rd day out from New York, he began work on a class and on Sunday practically all the young men 57, met him and organized a Baraca Bible Class. The young ladies were organized into a Philathea Class, by Mrs. C. G. Trumbull, wife of the editor of Sunday School Times.

At the call of Mrs. Wilbur F. Crafts, of Washington, D. C., the members of the W. C. T. U. were organized. Name—"Pilgrims Temperance Society." Purpose—to interest all delegates in temperance work; to arrange for a temperance mass meeting in Jerusalem; to organize a permanent temperance society in Jerusalem. The following officers were chosen:—Mrs. W. F. Crafts, President; Mrs. Stephens, of Missouri, Vice President; Miss Welch, of Rhode Island, Secretary.

L. P. LEAVELL.

Mailed at Gibraltar, March 19, 1904.

Pay That Thou Owest.

Enclosed find check for \$2.00, subscription to THE BAPTIST for one year from April 1st. I send the \$2.00 for the following reasons:

1st. Because my time expires April 1st, and I don't like to get behind. It is a very easy matter to start with the crowd and keep up, but once fall behind and it is very difficult to regain lost ground. I have been taking THE BAPTIST for three years and if I were behind with my subscriptions for those three years and you were to send me a "dun" for six dollars it would ruin me to have that much to pay at one time. So it is easier to keep up.

2nd. I kinder feel like that it is at least my duty, not only to take our State paper, but to pay in advance, as it will enable the management to furnish a better paper. One good brother was in the office a few days ago and he picked up THE BAPTIST and read several articles in it and pronounced them very good, but wound up by saying that it contained too many advertisements, whereupon I asked him if he took the paper, and he said, "No, I take The Standard." What right has he, or any one else, to criticize a paper that they don't even read, even though it might be "chug" full of advertisements?

3rd. It is the only medium through which we can get information as to how the work in other parts of the State is getting on, and we certainly ought to have interest enough in the work to want to know what other churches are doing.

4th. It is always on the right side of the great questions of the day that are of vital interest to the people of the State.

5th. I take the paper, not only because it is our State paper, but I think that it is just as good as any of the other State papers.

And I could give several other reasons

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why I take the paper and why others ought to take it, but for fear of making this article too long the above is sufficient to make some folks open their eyes.

A LAWYER.

[If there were about five thousand more "lawyers" in Mississippi, together with as many other good folks, who would do as this one has done, THE BAPTIST would soon be on the mountain top. Somehow, we always did like lawyers—and other folks too.—And it would help us oh, so much to have all of them do as this good brother has done.—Ed.]

Hattiesburg.

We have just closed a good meeting at the Chapel in this city. Begun 3rd Sunday night, continued till Friday night. Bro. W. A. Hewett of Columbia did the preaching, and to the gratification of all who heard.

Our congregations were good, interest fine. Six addition, three by letter and three by experience. I feel that the helpful work is on a surer bases than ever. Bro. Trotter's meeting begins Sunday. I hope many whom we left interested may find the light in the meeting at First Church.

Truly,

M. J. DERRICK.

Southern Baptist Convention.

This body meets in its 49th session at Nashville on Friday, May 13th, 1904, and will therefore embrace the 3rd Sunday in May instead of the 2nd, as usual.

The Baptist Young People's Union and the American Baptist Education Society will meet Thursday May 12th, in the First Baptist Church.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will meet on Thursday, May 12th, in the McKendree M. E. Church. Railroad rates: One first-class fare plus twenty-five cents for the round trip.

A Card.

I would like to say to the readers of THE BAPTIST that if I should find that my advertisements are being read for the information I am trying to convey I may continue their publication; but if I do the contents will be frequently changed. It will therefore be advisable to preserve the copies of the paper in which they are published for future reference. The present one will be withdrawn after this issue. While disinterested benevolence is a very rare commodity, my objects in writing are not altogether selfish. What I have done I would like to see others do—but some must unlearn what they already know to do so. I do not need to advertise to get practice, and if I do less by doing so it will not deter me.

JESSE R. JONES.

Ogden and Foreign Missions.

We had a good service at Ogden last Sunday. It was our day set apart for For-

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Most Important

The manufacturers of Royal Baking Powder have had forty years of scientific experience.

Every method of bread-and-cake raising has been exhaustively studied in this country and abroad.

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eign Missions. I asked them for \$15 and they gave \$20.18. The church gave for the same object \$5 last year. We will not make a report for Home Missions this conventional year, but look for a report later, and we will be heard from on State Missions, too.

Yours in the Lord's service,

J. W. STEEN.

Clinton, Miss., April 4, 1904.

Wiggins.

Pastor W. A. McComb, of Gloster, has been with Pastor Holcomb in a gracious meeting for one week. Up to Sunday night, April 3rd, 58 had joined the church. The meeting is announced to run four days longer and prospects are hopeful. The church is greatly revived and the town is stirred. People are attending the meeting who have not been in a church in 8 or 10 years. Many people from the surrounding country are attending.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Do you ask to be the companion of nobles? Make yourself noble and you shall be. Do you long for the conversation of the wise? Learn to understand it and you shall have it.—Ruskin.

How to Shine in Society.

Adam was a social being. He was not satisfied to live to himself. It was not good for him to be alone. He needed company. He was in sore need of some one to help and comfort him. So God made him a helpmeet. That is, God created a being to associate with Adam. So we see that society had its beginning in the Garden of Eden.

Since that time, the world has been a great social organization. Families, towns, cities, States, republics, Empires and churches are all nothing but societies. The States in this union are all organized into a great society called the United States of America. The different possessions of Great Britain are united into a social organization called the Empire of Great Britain. The different countries of the world are united into a great international society. So society is everywhere.

Every human being is born into society, lives in society, and dies in society. No man can get out of society. No man lives to himself. Every person must take a part in society. He cannot escape from society. He will forever be in society. Though he makes his bed in hell, he will be forced to associate with the devil and his angels. If he goes to the place prepared for him by the ascended Christ, he will be in the company of the redeemed host. So we see that every man must play a part in the social games of the world.

It is true that many people fail to understand that they are members of society. However, the majority of human beings realize the fact that they have a part to play in society and are doing their best to receive the applause of their fellowmen. They are trying in many ways to win the respect, confidence and favor of their associates. They want the love of their fellow-countrymen. They want to shine in society.

Thousands of books on society, "The Duty of Individuals to Society," "The Duty of Society to Individuals," and on other kindred topics have been written. Hundreds of journals are published for the purpose of teaching people how to shine in society. Institutions are established in different parts of the country to give students a course on the subject of shining in society. So we see that money and time are being spent by many people in order to be able to shine in society.

Now let us notice briefly three or four of the main rules given by teachers and writers when discussing this subject:

1. Develop and train the body. It is a matter of first importance that the one who desires to shine in society have a well-developed, and healthy body.
2. Educate the mind. Strengthen the mind by study. Fill the mind with useful information.
3. Dress as expensively as the pocket-book will allow. Those who desire to shine in society must dress well.
4. Be careful about the use of the tongue. It is the main organ of conversation and has much to do with your reception in society.

These rules are all good. They are all excellent. No better rules, from a worldly standpoint, can be given. But it is only necessary to keep one rule in order to shine in society. That rule can be given in three little words containing only twelve letters. The rule is this: Be a Christian.

Now I do not mean by a Christian, a man who joins the church in order to advance his worldly interests; a man whose mind is almost entirely devoted to worldly affairs and who hardly gives the things of eternal interest an hour of serious consideration; the man who is a "lover of pleasure more than a lover of God;" the man who cherishes evil under a profession of godliness; the man who shuns the plain practical truths of the Bible; the man covered with leaves but destitute of fruit; or the man who professes to accept Christ and to believe in his death and resurrection, but who has no conviction of sin and feels no change of heart. I mean a man who has renounced his love for sin and has taken up his cross and is following the meek and lowly Jesus; a man who studies the Savior's life and seeks to follow in His footsteps; a man who knows the plan of salvation and finds comfort, joy and peace in following the only begotten Son of God; the man who has on the wedding garment—the white robe of righteousness; the man who from his secret place of prayer assists in shaking his very foundations of sin; the man who gives his money to send the Gospel to those who are oppressed with a sense of sin and haunted continually with a fear of God's avenging wrath that they may know the precious truth. "The blood of Jesus Christ His Son cleanseth us from all sin."

I may state here by way of explanation that I have no reference whatever to church members when I speak of Christians. Neither do I refer to men who are not members of the church. Men can belong to the church and not know as much about Christ as Bob Ingersoll knew. Many men whose names are on the church roll are servants of the devil. Many people who are outside of the church are Christians. Because a man's name is on the church book is not proof that he is a Christian. We know whether a man is a Christian by the life he lives.

Now to return to the subject, I will say that a Christian obeys every one of the four rules given in works on "How to Shine in Society." It is unnecessary for him to study such books. He follows the advice given in such books unconsciously.

The Christian takes care of the body in which God exhausted the resources of His ingenuity in constructing. He keeps it clean, because cleanliness is next to godliness. He does not eat too much because the glutton is an abomination in the sight of God. He does not drink that which injures the body and steals away the brain because drunkards have no place in heaven. He does not use tobacco, a filthy, rank vegetable poison which produces vertigo, faintness and horrible sickness in the unaccustomed animal, because he is following in the footsteps of Christ, a man in

whose mouth no guile was ever found. In short, the Christian takes care of his body because it is the temple of a soul that will live with God and the angels forever.

If a man is young when he becomes a Christian and possibly can (and where there is a will there is a way) he will get a good education, because God has commanded him to cultivate his talents. When he appears before the Lord to give an account of his stay in this world, he wants to hear the Master say, "Well done good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." and the Christian knows that unless he returns the talents that the Lord has given him with usury, he will hear the Lord say, "Thou wicked and slothful servant"—Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." So the young man who can will not only complete the public school course, not only finish in the high schools, not only get a college diploma, but he will get a diploma from a great University. He will train and develop his mind so that he can meet the lawyer on the field of law and show him that divorce laws, laws in regard to the liquor traffic and some other laws which are a curse to our country are in opposition to the teachings of the Word of God. He will develop his reasoning powers in order to expose the fallacies of men who talk about this being an Age of Reason. He will be able to show by reason that there is a God, a Heaven, and a Hell. He will be able to show the trembling man and the two by four scientists that the Bible is true and that science is true—that there is no conflict between science and Scripture. In fact, he will be able to meet and defeat the Devil on any field of battle. He will give dignity to the cause of Christ and with his intellect will assist in silencing forever the voice of contempt and prevent the Devil from putting discredit upon God's cause by ridiculing the ignorance of its advocates.

The Christian will dress his body, the tabernacle of God, in such a way that he is agreeable to those with whom he associates. He will not offend his associates by singularity or slovenliness in dress. The Christian does not necessarily wear broadcloth, for such people are often vulgar looking, but he studies the secret of good dressing and is always dressed properly and often at one-fourth price.

The Christian will be careful how he uses his tongue which is the glory of man—the crowning proof of his superiority over other animals. He will "not go up and down as a tale-bearer among thy people;" he will not act as "A tale-bearer revealing secrets, but he that is of a faithful spirit concealeth the matter; he will not go about as a tale-bearer revealing secrets," for he knows that we are commanded not to meddle with him that flattereth with his lips; he is not a tale-bearer, because, "The words a tale-bearer are as wounds;" he is not a tale-bearer, for "Where no wood is; there the fire goeth out; so when

there is no tale-bearer the strife ceaseth;" she is not a clatter box because she loves her husband and she knows that "It is better for a man to dwell in the corner of a housetop than with a brawling woman and in a wide house;" he will never utter a word to injure the character of his neighbor for he loves him as he does himself. In fact those with whom he converses will take knowledge of him that he has been with Jesus.

Christianity will make an individual shine in society; Christianity will make a town shine in society; Christianity will make a State shine in society; Christianity will make a Nation shine in society; Christianity will make this world a bright and shining light that will shine more and more unto perfect day.

G. H. ALFORD.

Notes From Memphis.

I presume that all Mississippi Baptists are interested in the progress of Baptist affairs in Memphis for a large portion of the citizenship of this place are Mississippians. There are seven white Baptist Churches in the city, and all have pastors save the Trinity Baptist Church. Dr. J. W. Lipsey having resigned the care of this church some two months ago. They are now looking about for a pastor. I think this is a very promising work. They have purchased a new lot and hope to begin the construction of a beautiful house of worship soon.

The First Church under the wise and consecrated leadership of Dr. A. U. Boone is making a forward move in every department of their work. Their collection for Foreign Mission will more than support a missionary. Dr. Boone was elected moderator of our last State Convention, and he certainly makes a presiding officer of the first type.

Dr. T. S. Potts has been pastor of the Central Baptist Church for about nine years, and during his pastorate the church has done a noble and grand work. Other churches have been trying to persuade him to change his field of labor but the Central Church feels that he is in a position to do a greater work now than ever before, and will not agree for him to go.

In North Memphis you will find pastor T. T. Thompson one of the busiest men in the city. Under his leadership the Seventh Street Church has a beautiful and commodious house of worship. I will put Pastor Thompson at the head of the list as a church builder. He certainly is gifted in enlisting his members in the work that they have in hand.

Rev. W. J. Bearden, recently of Arkansas, is the pastor of the Rowan Baptist Church. He is an untiring worker, and during his pastorate of about one year the church has greatly prospered. They have a good comfortable house of worship with the pastor's home "hard by."

The Lenox Baptist Church has recently purchased a most desirable lot, and pastor E. W. Reese is getting things in shape to begin the construction of a large brick church.

Now a word about the Bellevue Avenue Baptist Church. We have one of the prettiest church homes in the city. It is built of white stone and is beautiful to look upon. This church house is the gift of the Central Church. Our church will receive \$2,000 from the Bartlett estate, which will soon be paid. Since our organization in August the church has almost doubled its membership, and contributed nearly three hundred dollars to missions.

I watch the progress of Mississippi Baptists and feel a keen interest in the cause of the Master in my native State.

With love and best wishes to all of my friends, I remain,

Yours in His service,
H. P. HURT.

"On to Detroit."

Dear Unioners:

I am in receipt of a letter from that "genial young man from Winona," Brother Arthur Flake, in which he has imposed upon me the duty of working up, for our Detroit Convention, July 7th to 10th, "the largest delegation that has ever attended an International Convention of the Baptist Young People's Union from Mississippi."

We are going to make a desperate effort to meet his expectation, but if success is to crown the endeavor, your transportation leader will need the earnest co-operation of the pastors and leaders of our young people's work throughout the State.

I want to enlist your help at this early date for this reason: A great many of our Unioners are now planning to visit the Louisiana Purchase Exposition during the summer months; it is even possible that at least one member from every Union in Mississippi will go to St. Louis. While it is too early to make any definite arrangements, it has already been decided that our delegation will return by way of St. Louis, with a ten days' stop-over privilege. If to St. Louis, why not to Detroit? We expect to reach St. Louis about July 13, and the expense of the additional trip will be comparatively small.

It is unfortunate that the Detroit meeting conflicts with our State Association at Hattiesburg, thereby preventing many of our pastors from making the trip with us. As it is, I feel and know that their great interest in our work justifies me in the assurance that they will excuse you from attending the Hattiesburg meeting, provided you go to Detroit.

It is needless that I impress upon you the importance of being represented in this great international gathering of young Baptists. It was my good fortune to attend the Convention in Atlanta last summer, and to feel something of the magnetic influence such a gathering wields over the hearts of Christian young people. I would that there were some audible language of the soul that I might convey to your hearts something of the inspiration which came into my own.

Our Michigan brethren are anticipating our visit with peculiar delight, and I am inspired with a feeling of confidence in the

result of their efforts to make this the best Convention ever held by the Baptists of our country. I wish every pastor and worker in Mississippi might be there to breathe its atmosphere of purity, see its spirit of good fellowship, and feel its powerful uplifting of soul.

There are over 150 Unions in our State. Last year at Atlanta, the "talking Baptist preacher," Bro. W. P. Price, stood upon the platform at Piedmont Park and told the magnificent crowd assembled there that "the Mississippi Baptists were the greatest people on earth." Our Michigan brethren think that nature intended Michigan to be the greatest Baptist State, for she is almost entirely surrounded by water. I believe it will take at least 150 Baptists to convince them of the error of their way, and to make good Bro. Price's claim to superiority.

This little foreword is sent to you that you may bear our meeting in mind in arranging your summer vacation. As our plans mature, announcement will be made in this column. If, in the meantime, I can serve you, I shall deem it a pleasure.

Faithfully yours,
W. RAY TOOMBS,
Transportation Leader.

Vicksburg.

Yesterday was a precious day for us in that the Lord was with us in blessing and power. Six were added to us; one at the morning service and five at the evening service. This makes twenty-three so far. Rejoice with us, Bro. W. J. Bolin of Baton Rouge—recently captured from Kentucky—will assist me in a series of meetings to begin Sunday April 10th. Pray for us. May God bless you and your good paper. With brotherly love,
Yours in Christ Jesus,

WM J. MAH NEY.

March 28th, 1904

Glad Tidings.

It is with great pleasure that we announce the ordination of Bro. A. H. Clark. We met with the Hermanville Baptist Church, Sunday, March 20th, for the purpose of ordaining Bro. Clark to the full work of the Gospel ministry.

Dr. W. T. Lowrey was chosen moderator and the writer, clerk of the council. We were sorry that the pastor was kept away on account of sickness.

He passed a very satisfactory examination and was recommended to the church for ordination.

Bro. Homer H. Webb preached the ordination sermon from II Timothy, 4:2. He very ably set forth what a preacher should preach. The writer offered the ordination prayer, and Bro. J. O. Crawford delivered the charge very forcibly.

We should feel proud of Bro. Clark. We believe that he is going to be a power in the hands of God for good. He will graduate at Mississippi College next session.

He is pastor at Carpenter. May this church accomplish much under his leadership. May the benedictions of God be upon him.

J. L. HUGHES.
Clinton, Miss.

THE BAPTIST.

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—AT—
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The Easter Abomination.

Again the Eastertide has swept over the face of the earth, carrying more things with it than it left behind. Europe, Asia, Africa, America and the isles of the sea vied with each other in its celebration. The saloons had special Easter drinks and the pulpits—some of them only, thank the Lord—special Easter sermonettes; the children had their eggs; the ladies their new hats and pretty dresses, and the men their straw hats. What a time!

One of our leading dailies sums up the day's attractions in these words: The chief attractions of the day are the eggs for the children, and the new hats and pretty dresses, on display at the churches, for the grown folks. Not a word does he say about the gorgeous musical display nor the flimsy palefaced sermonette! As a religious service rendered to Almighty God, the whole Easter performance is a mockery of holy things, and a travesty upon spiritual worship.

The display of finery and millinery are at variance with the Scriptures that enjoin upon us "modest" wearing apparel. The magnifying of one day above all others, runs in the face of that Scripture that admonishes against observing days. Giving an hour and a half to the music and twenty-five minutes to the sermon, so called, minimises that which in Scriptures is greatly magnified, the preaching of the Word.

Now, the resurrection of Christ is, too precious a truth to be buried beneath so much feathers, and the music of its teaching is too sweet to be drowned in the noise that passes for music, when the Eastertide is at its flood. In the Scriptures, every Sunday, or Lord's day, is resurrection day, and it should be so in all the churches of this earth. In some of the churches the musical program is from an hour to two hours in length, while the sermon is about twenty minutes, nineteen of which are spent amid the glories of swelling buds, bursting flowers, springing

grasses, creeping mosses, running vines, laughing waters, sparkling dew drops and singing birds. It is enough to make the angels weep, all this Easter abomination is, when we remember that we are still in a lost world ruined by sin, which Christ died to redeem—through the preaching of the gospel.

It will be good news throughout the State to know that, in the capital city, pastors Yarborough and Price stood in the old paths, and were greeted by fine congregations, both morning and night.

Notes and Comments.

The Texas Baptist have opened their Memorial Sanitorium at Dallas. When will Mississippi Baptist open theirs?

The South Carolina B. Y. P. U. State Convention is meeting this week, 5, 7, at Andersonville; while Alabama is holding hers at Huntsville, the 6 and 7.

Mississippi is asked to contribute \$18,000.00 to Foreign Missions this year, which year ends at 12 o'clock on the night of the 30th instant.

The late Dr. E. G. Robinson used to say to his class: "Young gentleman shirts are necessary, but books are indispensable." And so they are to those who want to do something for their kind.

If even half the members of half of our churches will make a short, quick pull for missions, Mississippi will have no trouble in raising that \$18,000.00 for Foreign Missions.

The Church has given \$500.00 to Foreign Missions. What church or churches can we fill that blank next week? Or this one? The church has given \$500.00 to Home Missions.

It was a real pleasure last year at Savannah to hear Dr. Willingham announce publicly that, Mississippi had led all the States in her rate of increase to Foreign Missions. A pull altogether right now will make such a statement possible again this year.

"Dowie is a disgrace to his nationality;" or, at least, that is what the mayor of Adelaide, Australia, thinks about him. The dispatches say that the old mountebank has been ordered by the government to leave that country.

Mr. Jerome, city attorney for New York, and who is in a position to know what he is talking about, says that out of 2,500 "hotels" in that great city, 2,000 of them are houses of prostitution, where 10,000 immigrant girls alone are betrayed every year.

The Georgia State Board of Missions has sent Rev. Frank Jackson into the field as an evangelist among the mill people of that State. As one result of his labors at

Moultrie among the factory people, some thirty odd were baptized into the fellowship of the Montrie Church.

Dr. Willingham has been in Columbus and our church will now go down for \$500.00 on Foreign Missions. The Secretary's address both at the Church and College was grand and glorious.—A. J. MILLER.

This is good news indeed. Who next?

The receipts from Mississippi for Foreign Missions up to April 1st, 1904, are \$6,161.53. I hope that Mississippi will come up nobly this month, and raise the full amount asked from her.—R. J. WILLINGHAM.

This leaves \$11,838.47 yet to be reported. Let the churches abound in liberality for a few days, and it will be forthcoming.

All those who contemplate going to the World's Fair this year, will do well to read, in another column, what is said about the "Blue Mountain College Home" in St. Louis, for the summer. All lady school teachers would do well also to read what they say of their "Teachers Training Department" at Blue Mountain for the last week of the session.

Are there not two hundred other churches that will give \$50.00, or more, to each, or either, Home and Foreign Mission? And once again, finally, are there not eight hundred others that will give \$10.00, or more, to each, or either, Home and Foreign Missions? What say you, brethren and sisters of the churches of Mississippi? This is a case where all can speak at once.

When Dr. Henry McDonald died last week, the noble Second Church of Atlanta, where he was pastor for nineteen years, during which time their present magnificent meeting house was built, asked the privilege of being allowed to defray all his funeral expenses, voting \$500.00 for that purpose. As it had been more than two years since he ceased to be their pastor, it is the more noteworthy. What a privilege to live and die among such a people!

B. Y. P. U. Annoucent.

The Annual Convention of the Baptist Young People's Union Auxiliary to the Southern Baptist Convention will be held on Thursday, May 12th (day before S. B. C.) in the meeting house of the First Baptist Church, Nashville, Tenn.

While all friends and visitors will be invited to participate in the meetings only those who have been appointed by church or society can be enrolled as delegates.

The simple statement of the delegate that he has been so authorized will be the only credential required for enrollment. The action of the past Convention makes it necessary to call attention to this change.

L. O. DAWSON, President.

The Trip to Nashville.

The Southern Baptist Convention and auxiliary bodies meet in Nashville, May 12-15. The Illinois Central Railroad is the more direct line to Nashville for the State at large, and therefore has been chosen as the "official route" this year. The fare from Jackson will be \$12.75, but tickets can be had all up and down the line by making inquiry of the local agents a few days in advance. If we can get names enough, in time, to arrange for it, a special coach will be provided for our party from Jackson on, and will await our return also, which will add much to the comfort of the trip.

Our coach will be attached to the "cannon ball" leaving Jackson at 2:30 p. m., Wednesday the 11th, and arrive in Nashville at about 6 o'clock the next morning. A special sleeper will be put on at Memphis for us, if enough names are sent on to justify an extra one. Now, if you want a seat in the special coach send your name at once to W. P. Price, Jackson, Miss., and if you want a berth in the sleeper, state that also. Act promptly and everything will be arranged for your comfort while enroute, anyhow.

Kosciusko.

The Convention Minutes show \$15,105 contributed for Foreign Missions the last Convention year. This year we were asked to increase the amount to \$18,000. When our Convention accepted the apportionment I thought it a mistake, and that failure would follow. Recent developments have convinced me that the mistake was with me, and not the Convention.

Last year we thought we were doing wonderfully well when we raised \$106. Yesterday we closed up our Foreign Mission collection and have \$160. It was done without any public appeal, and so easy that we are surprised at ourselves. How was it done? By a little common sense, practical business methods suggested by our pastor, S. E. Tull, and executed by the members. Can the \$18,000 be raised? Oh yes, easy enough if the pastors and churches will only try. J. P. BROWN.

April 4, 1904.

Brooksville.

Please allow me through THE BAPTIST to express my great appreciation of the kindly way in which I have been received into

your State. I have been received as a brother indeed. My heart and my hand to you brethren for every good work for the Lord. Mississippi is a great State and is moving Godward. Great things will be done in her midst in the next few years for the Lord.

My people here have given us a royal reception. I could not ask more. We have been received into their hearts and homes. They filled our pantry with good things and so we are feasting. Had good congregations yesterday.

Yours fraternally,
EDGAR W. BARNETT.

HOW FUNNY.

A woman must feel when she finds she has paid \$2.50 for a ready-to-wear hat I sell for \$1.50. The largest assortment ladies ready-to-wear hats in this city.

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ELEGANT CENTURY SEWING MACHINES, BALL-BEARING, \$13. Warranted 25 years; sent on free trial. CASH OR EASY MONTHLY PAYMENTS.

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CENTURY MF'G CO. DEPT 1066, East St. Louis, Ill.

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Direct from factory to homes at factory prices.



Positions Guaranteed.

They will take your note for tuition, payable when you secure a position.

CAR FARE PAID.
GOOD BOARD CHEAP.
Some Free Scholarships.

HARRIS BUSINESS COLLEGE, Jackson, Miss.

MOVED.

To My Friends and the Public Generally:

I have moved just across the street from my old stand, and desiring to remain in the lead have just added an immense stock of

New Groceries

for both man and beast. I want your trade, will try to deserve it, and will give you nice, FRESH GROCERIES, delivered promptly, and will make

PRICES RIGHT.

What more could you ask?

H. M. KERNAGHAN the Pearl Street Grocer.

311 Pearl St., Jackson, Miss. Phone 186.



COLONIST RATES TO California and the Northwest.

Memphis To	LOS ANGELES and SAN FRANCISCO	\$30.
	PORTLAND, SEATTLE, VANCOUVER	\$37.75
	HELENA, BUTTE, ANACONDA	\$32.75

Daily Until April 30th.

Pullman tourist sleeper leaves Memphis every Wednesday at 9:15 a. m. for San Francisco, without change, through Scenic Colorado. Other through car routes from Kansas City.

For information, address,

W. L. EVANS, J. N. CORNATZAR,
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Westbrook Manufacturing Co.

MANUFACTURERS OF
Interior Finish and Mill Work
SPECIALTIES.

Store Fronts, Counters, Shelving, Office Tables and Fixtures, Casing, Base, Door and Window Frames, Pine and Oak Cabinet Mantels, Turned Work and Brackets. Send us your bills for estimate and we will save you money.

L. C. ADAMS, Sales Agent.
Office 210 E. Capitol Street, Jackson, Miss.

ANNOUNCEMENTS!

DIRECT TO HAVANA

Via Illinois Central R. R. to New Orleans and the weekly Southern Pacific S. S. "Louisiana" to Havana. Leave Chicago and Cincinnati Friday morning, leave St. Louis and Louisville Friday noon, arrive New Orleans Saturday 10:30 a. m., leave Saturday 2:00 p. m., arriving at Havana Monday morning. Round-trip and one-way through tickets at unusually low rates. Free Illinois Central R. R. Illustrated Folder on Cuba, giving all particulars, on application.

Ocean Steamships from New Orleans

Ocean steamship sailings from New Orleans for Mexico, Panama, Central and South America, West Indies and Europe concisely set forth in a special folder issued by the Illinois Central R. R. Send for a copy.

MEXICO—CALIFORNIA.

Special Tours of Mexico and California via the Illinois Central and New Orleans under the auspices of Raymond & Whitcomb, will leave Chicago Friday, February 12, for Mexico and California via New Orleans, also from Chicago Friday, March 4th, for California via the Illinois Central and New Orleans. Entire trips made in special private vestibule trains of finest Pullmans, with dining car service. Fascinating trips, complete in every detail.

Illinois Central Weekly Excursions to California. Excursion cars, through to Los Angeles and San Francisco as follows: Via New Orleans and the Southern Route every Wednesday from Chicago; every Tuesday from Cincinnati. Via Omaha and the Scenic Route every Wednesday from Chicago.

NEW ORLEANS.

A delightfully unique city for the tourist to visit. Winter tourist rates now in effect. Double daily service and fast steamheated vestibule trains with through sleeping cars, buffet-library-smoking car service and all meals en route in dining cars. Ask for an illustrated book on New Orleans.

GULFPORT, MISS.

The Great Southern Hotel, at Gulfport, Miss., on the Mexican Gulf Coast, has 250 rooms single or en suite, with or without bath. Steam heat, electric light, hot and cold running water, and telephone in every room. Reached via Memphis and the Illinois Central's fast morning trains, carrying sleeping and buffet library cars, with a single change, on same train en route to Memphis, into through sleeping car to Gulfport. Send for illustrated folder describing Gulfport and the hotel.

HOT SPRINGS, ARK.

Direct Pullman Sleeping Car Service via Memphis. Send for book describing this most interesting of health and pleasure resorts.

Full particulars concerning all of the above can be had of any agents of the Illinois Central, or by addressing the nearest of the undersigned representatives of the "Central."

F. W. HARLOW, D. P. A., Louisville.
A. J. McDUGALL, D. P. A., New Orleans.
A. H. HANSON, G. P. A., Chicago.
JNO. A. SCOTT, A. G. P. A., Memphis.

Another Improvement in Passenger Train Service on the Queen and Crescent Route.

Commencing Sunday, January 10th, trains 7 and 8 will run through between Birmingham, Ala., and Shreveport, La., carrying as heretofore first-class vestibule coaches and Pullman Buffet Parlor Car. This train connects at Birmingham with trains between Atlanta and Birmingham in both directions.

This new arrangement will afford the traveling public an additional facility which has been greatly needed for a long time, and will no doubt meet with very liberal patronage.

The management of the Queen & Crescent Route, always desirous of affording the public the very best service possible, has embraced the first opportunity to make this improvement.

Gulf & Ship Island Railroad Company.

Direct Line.

—TO—

GULFPORT, MISS.

Through Pullman Sleeping Cars Between Fulton, Ky., and Gulfport, Miss., on Trains Nos. 1 and 2 With Through Service on Same Trains:

—TO—

MEMPHIS, ST. LOUIS, CHICAGO, LOUISVILLE and CINCINNATI.

SCHEDULE, Effective January 3, 1904:

No. 1. No. 3. No. 5.

Leave Jackson: 5:25 a. m. 3:35 p. m. 4:30 a. m.

Leave Hattiesburg: 8:00 a. m. 7:05 p. m. 8:10 a. m.

Arrive at Gulfport: 10:05 a. m. 10:00 p. m. 11:15 a. m.

No. 2. No. 4. No. 6.

Leave Gulfport: 7:00 p. m. 7:10 a. m. 3:45 p. m.

Arrive Hattiesburg: 9:09 p. m. 10:30 a. m. 6:55 p. m.

Arrive at Jackson: 11:55 p. m. 2:10 p. m. 10:25 p. m.

GULFPORT—Mississippi's Greatest Deep Water Port, only twelve hours from Memphis.

AT JACKSON—Connections made with Illinois Central R. R. to all territory north, east, south and west; with Alabama & Vicksburg to Texas and the southeast.

AT HATTIESBURG—With New Orleans & Northeastern R. R., Pearl & Leaf River R. R., and Mobile, Jackson & Kansas City R. R.

AT GULFPORT—With Louisville & Nashville R. R.

S. D. BOYLSTON,

General Passenger Agent,
Gulfport, Miss.

THE SOUTHERN Educational Bureau.

Established 1891 by the present Manager, with its four branch agencies offers the best service to teachers and schools in the South and West. Full particulars free. Chas. J. Parker, Manager, Raleigh, N. C.

N. B. We give professional and financial references.



St. Louis Union Station
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MERIDIAN
CITRONELLE
MOBILE
NEW ORLEANS

Dining Cars... ALL TRAINS ALL MEALS LA CARTE ALL THE WAY ALL THE TIME

RADIUM Free

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Stupendous Offer Made By a Well-Known Philadelphia Firm

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Thousands of persons in all sections of the country have been healed by this wonderful discovery.

Every educated person has heard of Radium, its wonderful powers and healing qualities have occupied page after page in the Metropolitan publications. Almost everybody knows that it is the greatest remedy that God has ever given to suffering humanity. Disease germs of every description flee before it—they cannot stand the contact. We have such faith in our proposition that we guarantee absolutely to cure you. What is more we will give you a written contract to that effect. This offer has never been duplicated. Fill out the blank below and mark the malady from which you are suffering and receive by return mail information that will be worth hundreds of dollars to you. Ask any banking firm regarding our responsibility.

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RADIOS CO.
812 Drexel Building
Philadelphia, Pa.

Kindly send me free of cost information regarding your Radium treatment and your wonderful remedy "Radium."

Name.....
Address.....
City.....
State.....
Disease.....

W. B. Thomason, M. D.
Physician and Surgeon.

Residence 201 North State Street.
Office in Century Building, third floor.
Telephone at residence, No. 623.
Office Hours 9 to 11 a. m., 2 to 4 p. m.

It takes from 10 to 60 days to absolutely CURE CANCER

Home treatment. Thousands of testimonials, no matter how malignant or long standing, if you use the Chicamauga Cancer Remedy. Chicamauga Medicine Company, Chattanooga, Tenn.

Small Potatoes

result from a lack of

Potash

in the soil. Potash produces size and quality.

We have valuable books which explain more fully the fertilizing value of Potash. We will send them free to any farmer who writes for them.

GERMAN KALI WORKS,
New York—98 Nassau Street, or
Atlanta, Ga.—25 So. Broad St.

SCHEDULE OF THE MOBILE, JACKSON & KANSAS CITY R.R.

North Bound—Daily.

Stations	No. 2.	No. 4.
Lv. Mobile	7:30am	4:10pm
" Orchard	7:27am	4:37pm
" Crusier	7:33am	4:43pm
" Semmes	7:40am	4:50pm
" Wilmer	7:37am	5:07pm
" Latonia	8:15am	5:23pm
" Brushy	8:20am	5:30pm
" Donovan	8:27am	5:37pm
" Evanston	8:36am	5:46pm
" Lucedale	8:43am	5:53pm
" Eubank	8:54am	6:04pm
" Bexley	9:02am	6:12pm
" Merrill	9:15am	6:25pm
" Leaf	9:32am	6:42pm
" McLain	9:48am	6:58pm
" Little Creek	9:54am	7:03pm
Ar. Beaumont	10:08am	7:17pm

South Bound—Daily.

Stations	No. 1.	No. 3.
Ar. Mobile	12:31pm	7:33pm
" Orchard	12:05pm	7:07pm
" Crusier	11:59am	7:01pm
" Semmes	11:56am	6:55pm
" Wilmer	11:37am	6:39pm
" Latonia	11:20am	6:22pm
" Brushy	11:18am	6:15pm
" Donovan	11:06am	6:08pm
" Evanston	10:57am	5:59pm
" Lucedale	10:51am	5:53pm
" Eubank	10:40am	5:39pm
" Bexley	10:32am	5:31pm
" Merrill	10:19am	5:18pm
" Leaf	10:02am	5:01pm
" McLain	9:48am	4:45pm
" Little Creek	9:38am	4:39pm
Lv. Beaumont	9:25am	4:25pm

MOBILE, JACKSON & KANSAS CITY R.R. No. 4—Daily.

7:18pm Lv. Beaumont	Ar. 9:24am
7:34pm " Wingate	" 9:08am
7:41pm " New Augusta	" 9:01am
7:49pm " Mahnd	" 8:53am
8:04pm " Ragland	" 8:37am
8:13pm " McCallum	" 8:28am
8:35pm Ar. Hattiesburg	Lv. 8:07am

No. 2.	No. 3.
10:10am Lv. Beaumont	Ar. 4:23pm
10:31am " Hintonville	" 4:02pm
10:51am " Richton	" 3:42pm
11:12am " Loper	" 3:21pm
11:28am " Ovette	" 3:05pm
11:56am " Ellisville Jet.	" 2:37pm
12:25pm Ar. Laurel	Lv. 2:08pm

On account of Southern Good Roads meeting, New Orleans, Louisiana, April 6th and 7th, 1904, the Queen & Crescent Route has authorized the extremely low rate of one fare plus 25 cents for the round trip, from all points on its lines. This rate will apply for tickets sold April 4th, 5th, and for trains scheduled to reach New Orleans before noon of April 6th. Tickets good to return to and including April 9th, 1904. For detailed information as to schedules, etc., apply to the nearest ticket agent of the Queen & Crescent Route, or Geo. H. Smith, General Passenger Agent, New Orleans, La.

In the Crusade In This Country



for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contrived a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization,

is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

JOHN W. PATTON, Successor to Patton & White, Jackson, Mississippi.

Mississippi College

Has crowned the successful endowment movement of last session with an attendance of

300

STUDENTS THIS SESSION.

In the past she has educated Governors, Congressmen, Senators, Judges, College Presidents, and hundreds of men in almost all other noble callings.

350

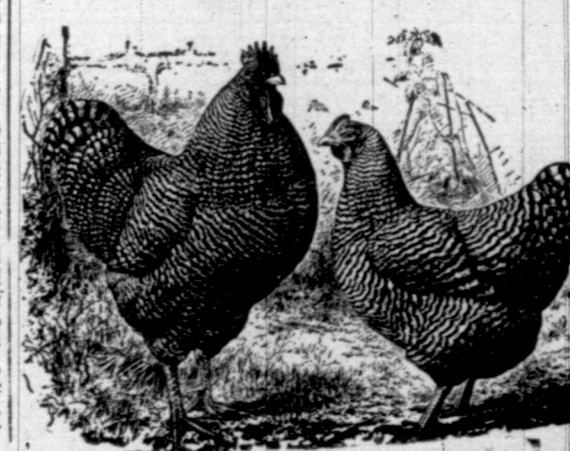
is the number of students wanted next session.

This is the old reliable, founded in 1826.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.



BARRED and WHITE PLYMOUTH ROCKS

Bred for Health, Vigor and Egg Production as well as to the Standard. An extra good lot of hens mated to fine males, the best I have ever bred.

Eggs \$1.50 per 15. 1 SATISFY MY CUSTOMERS.

W. R. TATE,
Goodman, Miss.

[illegible]

WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program.

April, 1904.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

Subject: "The Colored People."

Do the duty that lies nearest to you."

1. The Lord's Prayer in concert.

2. Self-Denial—a condition of discipleship: Luke 14:27; I John 2:3-10; Example, Rom. 15:1, 5; Rom. 12:1, 19-21.

3. Ask forgiveness for past shortcomings; for the Savior's presence at the meeting.

4. Leaflet: "The Colored People," in Questions and Answers. A good plan: Let the Leader ask the questions; if they cannot be answered, let her give printed answers, afterwards reviewing them.

5. For Emphasis: "Nearly 40 per cent. of all our population in the South are Negroes, and Southern people are doing almost nothing for them. Can you realize what this must mean to the South in a few years?"—Dr. F. H. Kerfoot.

6. Leaflet: "House-Top Saint."

7. Encouragement to Prayer: "God rules the world by the prayer of His saints. Prayer is the power by which Satan is conquered. The power of believing prayer is simply irresistible."

8. Subjects of prayer: That the great problem of the South—the Colored People—may be solved by Christianity. For Christ-like sympathy with those who are trying to live right, and for His compassion towards the lowest.

9. Business, collection, etc.

10. Direct attention to "Bright Hours" (see April Foreign Missionary Journal). Testimony of an experienced Leader: "It is the finest help to all kinds of mission work I have ever had."

11. Close with "Helpful Thoughts from Master Workers" (Page 2 of "Mission Manual").

Our Monthly Topic—"The Colored People."

The prayers of our missionary

100,000 Free Trial Packages

of Vernal Palmetto Wine (formerly known as Vernal Saw Palmetto Berry Wine), will be given away this month, and if you ever suffer from constipation, indigestion, stomach trouble, kidney difficulties, catarrh of the bladder, painful urination or enlargement of the prostate gland, you should see that you are included in this grand free distribution. It will not cost you a cent. Simply send your name and address to the Vernal Remedy Co., 342 Seneca Building, Buffalo, N. Y., and they will mail you at once a free trial bottle which will demonstrate that a sure and perfect cure has been found for these distressing chronic troubles. One dose a day does the work and the action of the medicine is gentle, soothing and healing. Nearly all druggists keep it for sale, but if you want to try it free, just set down now and write to this company for a sample.

Tired Out

"I was very poorly and could hardly get about the house. I was tired out all the time. Then I tried Ayer's Sarsaparilla, and it only took two bottles to make me feel perfectly well."
Mrs. N. S. Swinney, Princeton, Mo.

Tired when you go to bed, tired when you get up, tired all the time. Why? Your blood is impure. You are living on the border line of nerve exhaustion. You need Ayer's Sarsaparilla.

\$1.00 a bottle. All druggists.

Ask your doctor what he thinks of this grand old family medicine. Follow his advice and we will be satisfied.

Take Ayer's Pills with the Sarsaparilla. They act on the liver, cure biliousness, headache, constipation.
J. C. AYER CO., Lowell, Mass.

societies for this month are directed toward the following objects: "That the great problem of the South—the colored people—may be solved by Christianity."

"That we may have Christ-like sympathy with those who are trying to live right and compassion toward the fewest." This means that we have at our doors, yea, within our homes, those who need our help, and whom we may help through the fervor which God's grace bestows.

The Home Mission Board of the Southern Baptist Convention is doing something for the colored people in co-operation with the Colored National Convention. In the first year of the co-operation, our Board supported two general missionaries of the negro race. So satisfactory have their labors proved, that the two Boards are now supporting four colored men, as missionaries, and two women.

The Woman's Missionary Union of the Southern Baptist Convention has done much to aid negro women in their organized work.

J. T. J.

Personal Work Among the Colored People.

"Lord, if Thou wilt, Thou canst make me clean." "And Jesus put forth His hand and touched him, saying, 'I will, be thou clean,' and immediately his leprosy was cleansed." Not thousands but millions of colored people are waiting for the outstretched hand of Christianity, the touch of Jesus, the contact with intelligent, sympathetic helpfulness. Where can

this touch be given and where felt as in the home? A missionary among the colored people when asked "What are you doing?" replied "Caring for immortal souls in ebony houses." Yes, and they are also caring for the houses of these souls, for multitudes sin and suffer because they know so little about their bodies. The teaching of some of the missionaries was characterized by the woman who exclaimed, "I will honey, I will look up to God and clean up my house." She had the right conception of the order, Godliness, then cleanliness; as inseparable as faith and works. The influence of a growing plant helped to get one home in better condition; the introduction of a pretty picture wrought a change in another. In view of such facts, how numerous are the opportunities of Southern Baptist women to extend a helping hand, and to influence for good those at our doors, looking to us for help!

Two Ways of Giving.

"And opening their treasures, they offered unto Him gifts, gold and frankincense and myrrh." (Matt. 1:11). A colored man was telling of his way of giving to the Lord: "Yes sir, I gibs de truck off o' one acre ebbery year to de Lawd." "Which acre is it?" the friend asked. "Well, dat is a different question: Truf is, de acre changes most ebbery season." "How is that?" "Why, in wet

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

"And the Cat Came Back."

That is the story of better cured by other medicines; not so when Catarrh does the work. B. H. Father, McDonald Mills, Ga., writes: "Tetterine is the only remedy I ever sold that would cure tetter so it would not return. Sold a dozen boxes in a year and guaranteed every box. I have never had to return the money for a single box. I sold a box to a man who had had tetter for 52 years; 2 boxes cured him sound and well."

50cts. a box at druggists or from.
J. T. Shuptrine, Mfr. Savannah, Ga.

season I gibs de Lawd de low land, and in dry season, I gibs him de top acre of de whole plantation." "In that case, the Lord's acre is the worst in the whole farm, for in wet seasons it would be quite flooded, and in dry times parched." "Jes' so; you don't allow I se goin' to rob my family ob de best acre I se got, did ye?" Is not that too much the fashion of our offerings to the Lord—shreds of time, bits of talent, dribbles of money, fringes of things? These may teach us better: They gave their best. It is not our poorest, but our best that we should give to the Lord.—Missionary Review.

"Incurable" Stomach Trouble Cured With Five Bottles of Drake's Palmetto Wine, Costing \$3.75.

Mrs. B. W. Smith, Mador, Iowa, says: Three doses of Drake's Palmetto Wine gave me the first relief from two years of constant stomach distress. Five 75 cent bottles have cured me. The best doctors and largely advertised medicines utterly failed to give me any relief. I can now eat any wholesome food and have gained twenty pounds weight in three months. Our druggist sold nine bottles of Drake's Palmetto Wine one day to my friends who know what it has done for me. I am recommending it to all who suffer. The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine, free and prepaid to any one who suffers with stomach trouble or constipation. One small dose a day gives prompt relief and cures to stay cured.

IMAGINATION, THAT SUBTLE POWER.

Patients frequently die within easy reach of help, allowing their imagination to cling to the fallacious idea that dropsy is incurable.

Dr. S. T. Whitaker, Atlanta, Ga., Dear Sir:—I would like to testify, for the benefit of any one who may be suffering from Dropsy, that my wife was very low with it, being enormously swollen. I don't think any one was ever in such a precarious condition as she, that ever recovered. Every one that knew her believed she would die. Her measure at time you began treatment was five feet and three inches. Your treatment gave instant relief and effected a positive cure. This was in 1889. There has been no sign of it since.

I hope these few lines from us will cause some sufferer with Dropsy to call on you, as I think it wise in any one who may be suffering with this trouble to place themselves in your hands for treatment.

Yours truly,
(Signed) C. G. Britt.
Forsyth, Ga.

Give history of case, name and age of patient to Dr. S. T. Whitaker, Dropsy Specialist, 41 E. Irwin St., Atlanta, Ga., and he will send a free treatment with directions for taking. This treatment is guaranteed to give immediate relief.

Send in care of C. C. Dept. for sample of Catarrh Cream, an absolute cure for Catarrh. Enclose four one cent stamps and request a prescription for Hair Tonic.

TENTS NEW and SECOND HAND FOR SALE or RENT.

There are no tents that we cannot build. Our Specialty is Gospel Tents.

Try one of our Water and Mildew proof tents. They will not rot. We want to quote you prices.

M. D. & H. SMITH,
Mention this paper. Dalton, Ga.

SANTA RITA, BRAZIL, Oct. 27, '93.
MISS ANNIE W. ARMSTRONG, 233 N. Howard St., Baltimore, Md.

BELOVED SISTER IN CHRIST:—Although almost every moment has been occupied since reaching Brazil, we were with you in spirit during the Convention. What an inspiration to us on the field to know that so many faithful souls are bearing us up before our Father's throne and sacrificing for our support.

May our Savior enable us, here in Brazil, to be faithful representatives of this noble band. He has dealt very graciously and tenderly with us thus far and we have much to praise Him for. I feel sure that your hearts would have been touched and inspired could you have been with us on three recent Lord's days. On each of these days there were baptisms. On the first a dear old soul more than eighty years of age tottered down to the river to be immersed. Suffering as she is with paralysis, she never leaves her house or straightens her body. Her daughter has opposed her baptism for sometime, but the dear old soul could not be content until she had pulchely obeyed her Savior's command. As she tottered on anxiety was expressed lest she should break down before she reached the water. Her reply was, "No, my child, Jesus will give me strength to obey Him. My Father will not forget His child." The ordinance was a beautiful one and as we had to return very slowly the Christians sang

A Texas Wonder

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS.

Vicksburg, Miss., October 10, 1900.
Dr. E. W. Hall—Dear Sir: Some months ago my attention was called to the advertisement in the Vicksburg Herald of Hall's Great Discovery. I determined to try it at once, and to my great surprise and delight, I have been entirely cured of a most aggravated case of kidney and bladder trouble. I am employed in the master mechanic's office of the V. & M. V. railroad, and have taken medicine and suffered beyond endurance until I secured this preparation. I have addressed you on the subject in the hope that the publication of it will be the means of absolutely securing to others afflicted likewise a positive cure. With regards, I am,
Yours truly,
W. A. JONES.

Deadly Cancer Cured With Oils.

This terrible disease has at last yielded to a mild treatment. Dr. By, the able specialist of Kansas City, Mo., states that this terrible disease can be cured. The Doctor has accomplished some wonderful cures recently in what seemed incurable cases cured in from two to ten weeks' treatment with a combination of Medicated Oils. A handsome illustrated book is sent free showing the disease in its various forms. The Oil cures cancer, tumor, catarrh, piles, fistula and all skin and womb diseases. Call or address Dr. W. O. By, 9th and Broadway, Kansas City, Mo.

A Father's Protection.

Father, it is as essential for you to provide a safeguard against that night-hunger to your children, as to their hunger. Taylor's Cherokee Remedy of Sweet Gum and Mallein will cure cough, croup and colds. At Druggists 25 and 50 cents.

Bilious?

Dizzy? Headache? Pain back of your eyes? It's your liver! Use Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use

Buckingham's Dye

50cts. a box at druggists or from J. T. Shuptrine, Mfr. Savannah, Ga.

hymns of praise all the way to her house. With her was baptized a man who had been waiting sometime for an opportunity to obey the same command. On hearing that Mr. Jackson had arrived here, he came one hundred miles on horse back, to ask for baptism, bringing his brother with him. Among his most intimate friends are many who, influenced by his life, are requesting that a missionary will come and baptize them. The next Sunday another woman, who had given up influential friends, the comfort of a wealthy home and a good salary to live in a little dirt floor cottage, "Alone with Jesus," rejoiced in being buried with Him in baptism. A young business man was baptized at the same time. On the next the ex-mayor, quite an influential man, and another young business man were united to our number.

There are others soon to follow these and we hope, in the near future, to organize a church, Sunday-school, and missionary society here. The nearest church is seven hundred and fifty miles from here and the nearest school under control of Christians, the same distance. The Christians here are very anxious for us to give their children a better education than they can get in the Catholic schools, so we are hoping and praying that we may be enabled to establish a school here that shall develop the

young, not only mentally and physically and above all spiritually. Sin and deformity go hand in hand in this land, while idleness, sickness and poverty are universal among the Catholics. The Christians are poor, but they are willing to sacrifice for the school, and I am hoping that our Board will take control of this work. It is decidedly the best way of reaching the hearts of prominent people. I feel the best mission work I have done in Brazil has been to teach English to my Portuguese Professor. He is the best educated man in the place and one that it would have been hard to reach, but his interest seems to have grown daily and we are now reading the Bible and hymn book together daily. The launch will greatly help Mr. Jackson in visiting many needy sections. So we have much to encourage us to go forward. Yes, much more than I have mentioned, but no one except a laborer on the foreign field can imagine how much

we do need the prayers and support of those at home. No one else can realize the great need of the people about us, and the little time and opportunity we have for spiritual communion with our brethren. Yet, He is faithful who has promised, "Lo, I am with you alway." Let us go forward trusting in this promise both at home and on the field. And may the time soon come when our Lord and His Christ shall be exalted in all the earth, and we around His throne shall praise Him throughout eternity.

Could you my dear sister, send us your Monthly Missionary Literature? I feel that we could use it to good advantage in our Missionary Society here.

Praying God's blessing upon His cause in the home land and all lands, I am,

Yours for His service,
JANNETTE B. JACKSON.
Santa Rita, do Rio Preto, Bahia, Brazil, S. A.

Dear Sir: Please ask your WIFE, DAUGHTER or SISTER to Read MY FREE Offer. Wise Words to Sufferers. From a Woman of Notre Dame, Ind.



I will mail, free of any charge, this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will cost you about 2 cents a week. I will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—This is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back of bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, and Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speeds and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well known ladies of your own State or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer may not be made again.

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Appendix

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Second or Last Sunday in June

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Meeting the suggestions of many friends, we have arranged to open a *Blue Mountain College Home* in St. Louis for the summer months. We have secured a nice, new brick building, with modern conveniences, in walking distance of The Fair Grounds and in a few steps of car lines leading to them and to the city. Our house is one of a group of seven new brick buildings that are to be used for World's Fair visits, and the six that we do not control are to be under the management of St. Louis men who are leaders in business and in church work. These buildings are on an enclosed private street, which opens into a public street, and we think the location and the management gives assurance that, in addition to comfortable and convenient quarters, we have a place that will be safe from the encroachments of the rougher elements that may be found about many lodging houses in such a city at such a time. It is not our purpose to open a house for the general public, but only for our present and former pupils and patrons, our friends and their friends. Until all our rooms are engaged, we shall be pleased to consider applications from any of our friends for places for themselves or for parties whom they wish to recommend to us. Booklet containing full information is ready for delivery and will be promptly mailed on request.

LOWREY & BERRY.

Blue Mountain, Miss., March
26th, 1904.



A DEATH FROM DISEASE IS NOT A NATURAL ONE

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To increase our facilities for treating Diseases is one object of this Institution.

And while the building is not what it will be with the Father's continued blessings, means to apply the various modes of cure heretofore so highly prized by Dr. Jones have been provided for.

We have the space and have designed improvements that will be appreciated.

While it is always preferable to have patients visit us at least once, we will treat by mail in favorable cases.

Call and see us; a visit is always appreciated and especially if you have a complaint to make.

How pleasant it will be to feel that all wrongs—real and imaginary—have been righted.

Dr. Jones' remarkable record as a physician has been repeatedly published. A further publication is superfluous. Persons who may desire a copy can get it by writing to Dr. Jones. An effort to make his occupation as a physician a part of his religious life has characterized his professional career.

The Healing Institute, completed, is the crowning or successful termination of this effort. Its specialties are:

1st. A Dispensary of Select Medicines and other Remedies for a First Class Prescription Department.

2nd. Special Rooms properly arranged for Special purposes.

3rd. An Auditorium, designed especially for Religious Purposes, but adapted to Other Uses of an Approved Character; Undenominational but open only to Ministers or Teachers of Undoubted Integrity and Purity of Record.

JESSE R. JONES, M. D.,
Proprietor.

Dr. Jones feels it due the readers of THE BAPTIST to add these remarks:

The indications to be fulfilled in either curing or preventing disease are really but three in number; but the modes of fulfilling these indications fill volumes, and while they are frequently as senseless as to go by the way of Alaska or Spitzbergen to get to New Orleans it is many times possible to land at the desired haven, even by such a round about course. But the chances for a wreck of the human machine in the one instance or of the vessel and consequent loss of life in the other are of course increased many fold.

Now, reader, I think I can make you see this by a very few words:

These three indications that must be fulfilled, no matter what the remedy, so

complement each other that it is proper to say there is but one.

1st. With a *Full, Free and Easy Circulation of the Blood* there are no engorgements, and the worn out and broken down debris is removed and replaced with that that is healthy, the individual in every fibre or function is rebuilt and invigorated and there is nothing left of a deleterious character to be deposited in some portion of the individual to produce protracted sickness or chronic disease.

2nd. *Auto-Infection*: Self poisoning results from the absorption of the retained material—the natural debris of the system—as well as from the retention of impurities—as the yellow fever germ, the malarial germ, etc.—that may be absorbed through the skin, inhaled, drank or eaten in times of such an epidemic or in such a locality. These, when the circulation becomes obstructed, are locked up for the want of proper action of the arterioles and venules—the connecting medium between veins and arteries—and soon become putrid. The liver in trying to eliminate them casts them on to the mucous membrane in the form of acrid bile, etc. This is the principal source of the headaches and other manifestations in acute diseases.

3rd. *Reflex Irritations* result not only from the above, but such a variety of causes and sources that it would occupy too much space to try to enumerate them. Worms in the bowels of children may cause spasms, fever, congestion, etc., and so may an indigestible meal of cabbage. A familiar case of reflex action, in a more protracted form, is morning sickness, which results from the gravid uterus. We may have dyspepsia, so-called, from many causes and the stomach healthy, or apparent wrongs of lungs, liver, or heart with no disease of the part. If the cause of these reflex conditions are of a protracted or permanent character, they may generate toxins, producing auto-toxemia giving rise to anything—as Consumption, Bright's Disease, Rheumatism, Eczema, etc. Now with a full understanding of these facts and the experience in the use of remedies necessary to accomplish these desired indications and your success in treating diseases will astonish you. What is here being written is not speculation but positive results, as they have occurred in the practice of the writer, published where the writer is best known and undisputed. The pain ought to be arrested in pneumonia in nine to twelve hours and the disease aborted in three days. Expectoration of quantities of phlegm is neither desirable or necessary.

If you have this the disease must run seven to nine days, and if there is absorption of toxins a case of typhoid pneumonia, which may get well in three to six weeks.

Yellow fever should not require over three days and may be arrested in favorable conditions in nine hours.

Twelve to eighteen hours may be allowed to arrest the periodicity in the most aggravated case of malarial (bilious) fever, one more day to see that the medicines have acted properly and a visit on the third day to see that it is not an every other day affair.

Let no one suppose the writer is unfamiliar with the disease as it occurs in the severest cases. While one accustomed to worry and work to arrest the vomiting, to relieve the congestion—local or general—when his patient is having rice water discharges, or the actions are mucous and dark blood, the skin cold, purple and pided, the perspiration cold and profuse, may think these statements emanate from one who cannot know, the writer is familiar with all these manifestations, and if there is no inflammation, as of lungs, or bowels, or reflex effects from other sources than those produced by the malarial germ, these may be held at bay until the natural course of the disease—it being one of periodicity—comes to his assistance and he prevent the next paroxysm.

Of course Chronic Diseases require time, which results principally from the *Auto-Toxins* and *Reflex Irritations*, which, besides their local effect, are manifested by a more or less paralyzed or excited sympathetic nervous system.

Now the modes of accomplishing these indications are legion, many of them useless and some positively harmful—as when the ice pack, the coal tar derivatives and other remedies are used that

paralyze the sympathetic nervous system, and thus to a greater or less extent interfere with a full, easy, and free circulation from the heart through the capillaries of every part and back and forth. Or purgatives, quinine, etc., with a hot, dry skin, dry tongue and hard, rigid pulse.

Now reader, I hope you see why it is the writer has lost no cases of yellow fever or dysentery in nearly half a century's practice, and the losses from any of the common diseases of the country—the very ones that fill our graveyards and cemeteries—could be counted on the fingers of one hand and have out the thumb. The circulation has been promptly restored. Auto-infection, including the absorption of poisonous accumulations, prevented, and gastrointestinal and other reflex irritations rendered inoperative; and remedies have been given for their directly curative effect, and very seldom in the harsh, gross or poisonous doses. This is made plain when it is understood that they have very different effects in different doses. For instance, ipecac in full doses is emetic, in smaller doses increases mucous secretions, in still smaller doses it arrests mucous secretions and in greatly attenuated doses it is much used to arrest nausea. Veratrum or aconite in small doses improve the heart's action and unlock capillary stasis while in large doses they depress and stagnate, etc.

Our arrangements at the Healing Institute are such that we accomplish the above indications in the most direct and positive manner. We flush every blood vessel, render aseptic every part, prevent reflex irritations and thus cure all diseases. We repeat there are no incurable diseases when these three indications are brought to bear successfully and persistently on the patient.

Nothing irritates us more than for one to suppose certain operations or treatments are our only resources. Our resources are, we are frequently tempted to say, inexhaustible and are confined to no one part of the body, single class of ailments, or mode of cure.

The fact that the writer cures all sources of infection and reflex irritations, and consequent rectal and uterine diseases, has caused some to think he is only an officialist, and that he only cures hemorrhoids, leucorrhœa, prolapsus, etc. While he has a large reputation for curing these, and by painless treatments, enough has been said above and in previous writings to show that all ailments are successfully treated by him. And enough has been said to enable the reader to see that to resort to round about methods, as change of climate, electricity, whether a shake up, X-ray, massage or what not, which are all good, but time thrown away only so far as they help, and they are only a feeble help to fulfill the three indicated essentials.

"But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him."

Paul may plant and Apollon water but it is God that gives the increase.

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